2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

252 415 412 264 *Chiriguano* mortars are of the cylindrical type; the pestle is long and heavy. Maize flour is sifted in round basket sieves very similar to those used in the rest of tropical South America. Meat is boiled or broiled on a spit; the babracot is conspicuously absent. Food is served in clay bowls and more rarely in wooden dishes, and eaten with wooden spoons. [317 263] Salt is extracted from mines near San Luis, or obtained by evaporating the water of salty brooks.

VILLAGES AND HOUSES

342 178 592 **Dwellings.**—Until the 17th century, the *Chiriguano* built large communal houses, "150 feet [46 m.] long," in which many families lived together, each occupying the space between two wall posts (Lizárraga, 1909, p. 552). A hundred years later they were lodged, as they are now, in small rectangular houses, with a steep gable roof and wattle-and-daub walls. Sometimes the roof projects in front to form a small veranda. A house belongs either to a single biological family or to two or three closely related families, generally parents with their married children.

361 178 [343 712] The ancient villages were composed of three to five long houses, grouped around the plaza. Modern villages also have a central plaza. A storehouse is built on piles near each dwelling and serves to protect crops against rats and dampness. Like the settlements of their Paraguayan ancestors, some ancient *Chiriguano* villages were protected by a single or double palisade.

352 **Household furniture.**—The *Chiriguano* sleep on platform beds of reeds and use their woolen or cotton hammocks to recline on during the day or as cradles for babies. The typical *Chiriguano* hammock is made of long warp threads twined together at set intervals by weft strands; a few caraguatá specimens are made in a net technique. Other items of furniture are benches carved of a single piece of wood, large vessels to store clothes and food, and crude shelves hanging from the roof. A tree trunk with three radiating branches serves as supports for vessels or for piles of corn.

DRESS AND ADORNMENT

291 177 **Clothing.**—*Chiriguano* men, wearing only a G string (chiripá), were a common sight before shirts and pants came into general use. The cotton tunic (cushma), which was adopted from the *Quechua* after the *Chiriguano* migrations, disappeared long ago, but the poncho, a more recent acquisition, is still popular. As early as the 18th century, *Chiriguano* horsemen, in true Spanish style, wore skin breeches and leather coats. They wear sandals when they have to walk over stony ground or through thorny bush.

/67 cont./

173 never name dead persons, with the result that the principal
[551] events are not known because the names of those great persons who took part in them are not known. The present ones know nothing about the many wars which were waged against the Quechua before the Conquest, after the enthronement of the Inca Yupanqui (1400), and /68/ against the Spaniards during the time of the colonization, the oldest people know little more, and we only know somewhat more through the Spanish historians and missionaries of the various religious orders of Paraguay and Bolivia.

173 Through their oral tradition they assert that their origin
167 was in Paraguay, that they multiplied there, and that when
648 the New World was discovered, because they had killed one of the Portuguese captains, they feared the revenge of his companions and fled en masse along the shores of the Pilcomayo River until they arrived in the region which they occupy today, displacing other natives who were in possession of these places (1).

1. This must refer to the flight of the 4,000 Carious who joined up with the Chiriguano here.

173 Nevertheless the oldest and most notable because of their
648 authority in this place give the impression that they originally came from Brazil. They say that in ancient times they had a formidable war with the whites who came from far-off lands; conquered by them because of the inequality in arms and their expertness in the art of war, they were pursued until they entered the plains of the Gran Chaco, which they crossed, coming into Paraguay. During the campaign they defended themselves and built fortifications at several points, of which I know four: one is in Gutierrez, two in Cuevo Canton, and the fourth in Curuyuqui, which belongs to the San Buenaventura de Yvu Mission, where the uprising and defeat of the Chiriguano in the year 1892 took place (2).

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712

2. I recently explored this last. It is one meter deep and one wide, and goes from the stream of Cuevo from northwest to northeast.

/68 cont./

covering an area of about 2,000 meters; it ends in a hill surrounded by the same foundations. It had its lookout and a small plaza and dominated the whole area.

These fortifications have stone foundations, are made artfully, and are very large; consequently it is not credible that they might have been built by Indians who were even less civilized than the present ones. I believe, rather, that it was the work of the conquistadors, who, following the example of Columbus, Cortez, and Pizarro, built them for protection from the Chiriguano arrow; the extent of these walls and the height of the lookouts do not suggest anything else. The old men add that when they were pursued some of them hid in the mountains out of fear or because they were tired and that these then populated the region (3).

3. This must refer to what Father Cardús says about the time when the Cruceños /people of Santa Cruz/ settled at the place which today is occupied by the city of Santa Cruz de la Sierra.

/69/ From what has been expounded it can be deduced that the Chiriguano race is most probably of Paraguayan origin; the inhabitants of that region also say this to those who annually go to work in the haciendas of the Argentine Republic and to the Indians who in past years went to Corumbá from Yvu, Caipipendi, and Parapiti. For example, they told them that they knew of the existence of a place named Yvu and of another called Parapiti, frequented by their grandparents who had formerly visited their relatives, the Chiriguano. In addition there is a tradition that in a not too distant time many families settled thereabouts traveled from time to time to visit their relatives who lived on the banks of the Paraguay River.

/15 cont./

next one." Garcilaso de la Vega (57) describes the large houses

57. Vol. II, p. 281. According to Métraux I, p. 331.

of the Chiriguano in the same way: they build a very large dormitory, and inside as many alcoves as there are residents, and so small that there is no room for anything but persons. Through detailed descriptions and sketches, we are familiar with the construction of the towns of the ancient Guaraní of the Tupinambas on the eastern coast of Brazil (58). Four or

58. According to De Bry. Métraux, A.: La civilisation matérielle des tribus Tupí-Guarani /The Material Culture of the Tupi-Guarani Tribes/. Paris, 1928.

five long, rectangular houses were built a short distance from one another around a quadrangular or pentagonal plaza, and the whole town was fortified by a defensive wall. We also know that the ancient towns of the Chiriguano had such defensive constructions through information from the year 1618, when Ruiz Diaz de Guzman found such a fortification of a Chiriguano town near the Pilcomayo River, which consisted of "two concentric walls of stone and of wood" (59). According

59. Moreno II, p. 252.

to Serrano (60), the Guaraní towns of the ancient Province of

60. Antonio Serrano: Etnografía de la antigua provincia del Uruguay /Etnography of the Ancient Province of Uruguay/, Paraná, 1936, p. 125 /the second number of this figure is questionable, being barely discernible in the original text/.

Uruguay consisted of only four to eight large rectangular houses.

726 /88 cont./
•712 King was (354). Their towns, described in the preceding, were

354. Moreno II, p. 87.

175 fortified by blockades, in addition to their natural position. Ruiz
212 Diaz de Guzman on his expedition against the Chiriguano found
248 a town near the Pilcomayo which was fortified by two concentric blockades of stone and wood (355). We find interesting data

355. Moreno II, p. 252.

about the fortifications that the Chiriguano made during their wars in the "Relación y breve noticia de lo sucedido en la guerra de Chiriguanos que se ha hecho este año de 1729 por orden /89/ del señor Virrey y Real Audiencia de Chuquisaca por el Padre Bartholomé de Mora /Report and brief note on what happened in the Chiriguano war that took place in this year of 1729 by order of the Lord Viceroy and Royal Audiencia of Chuquisaca by Father Bartolomé de Mora/" (356). These fortifications are described

[113]

356. Unpublished /inedito/ manuscript published /publicado/ by Professor A. Posnansky with an introduction and notes by Dr. A. Métraux. (Revista del Instituto de Etnologia de la Universidad de Tucuman, Vol. II, No. I, p. 126.)

in the following way: "Continuing on their way (the Spaniards and Chiquitos), now by the light of day, at about a league they found blocking the way a very strong and well placed trench with very heavy stakes stuck in the ground, which, hewn like planks, had loopholes through which they shot arrows. Here considerable resistance was met, because the trench was very well fortified and the Indians who defended it were numerous." In another place it says: "They went on, all now being together, and they arrived at the place where the enemies had fortified themselves.... The fort was a ravine cut like a wall, which had

C 175 712 648

/89 cont./

only one way up, very narrow and steep, which, sown with thorny branches, made it more impenetrable. On the eminence of which they had entrenched the gate with stakes stuck into the ground."

Ce 178 648 721

Today the Chiriguano and Chané no longer make war upon other Indians, aside from the fact that the Chané on the Parapití occasionally go on expeditions against the Tsirakua Indians (357).

357. Nord. 1, p. 171.

Law

Ce 671 179 178

Because the white authorities intervene more and more in the original, juridical traditions of the Chiriguano and Chané, many of them no longer exist today and also, from the few data which Nordenskiöld gives regarding this matter as of 30 years ago, many do not now correspond to the facts.

Ce 627

With regard to penal law, we find among these Indians a mixture between the principle of the "vendetta" and the practice of penal law. Among the Chané on the Parapití, most crimes,

Ce [685]

and robbery in particular, were settled by means of the duel. In the case of theft, the one who has stolen and the one who has been robbed appear, each with his relatives, in the town square

Ce 697 643 68

to fight each other. Only homicide, the seduction of a woman, and sorcery were decided by the great cacique as judge. Homicide, which formerly occurred among the Chané in the form of poisoning with poisoned chicha ("bád dyási"), and sorcery were punished by the burning of the criminal. The seducer of a woman lost his property (358). According to statements of the substitute great

358. Nord. 1, p. 232.

cacique of the Chané on the Itiyuru, it was the principal obligation of the cacique to avoid the vendetta by sending criminals to another region so that they would not be killed. Thus thieves, after having received 50 lashes, were sent to another town. A murderer was condemned to work up to half a year for the family